

THE
Character of Cruelty
IN THE
Workers of Iniquity:
AND
Cure of Contention
Among
The People of God.

Held forth in
TWO SERMONS.
Preached in the Day of Publick
HUMILIATION
Upon occasion of the late sad *Perse-*
cution in PIEDMONT.

By *Faithful Teate*, Minister
of the Gospel of Peace.

*Psal. 74. 20. The dark places of the earth are
full of the Habitations of Cruelty.*

L O N D O N
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To His Highnesse
OLIVER
Lord Protector
OF
The Common-wealth
OF
*England, Scotland, and
Ireland.*

My Lord,

R*est in the Flesh*
is not ordinary
with Gods People,
(whole Rest remaineth,
A 3 *Heb.*

The Epistle

Cor. 7. 5. Heb. 4. 9.) but rather trouble on every side ; without fightings, within Fears, with manifold perills by strangers and Heathen, by Friends and Country-men; what through the wickednesse of the wicked, what through the Remainder of the Root of bitternesse in, and among, themselves.

Where Satan's seat is, (as to persecution) Sinners Eat up Saints: where the Gospell runnes (as to Liberty of profession) Saints are too prone to eat up each other. The former
mer

Dedicatory.

mer is the Hurt of our Brethren *abroad*, where the sword bereaveth; and *Papists*, being high, persecute poor *Professors*; The later is our *town* Hurt at home, where there is as death; for God hath lifted his Peoples *Horn on high*, but alas! they have pushed at one another.

In respect of the former, each Party of *Professors* amongst us are troubled, and ready to say (as *David*) *The men, that have done it, deserve to dye*; but I fear in Respect

A 4 of

Lam. 1. 20.

2 Sam. 11.

5. 10.

The Epistle

verse 7.

of the later, some *Nathan* may come and tell one and other of *Us*, you, and you *are the Men*. Now both are the Subject of this discourse, and *are*, and shall bee, to mee, for a *Lamentation*.

Enemies alas! *know not*; nay, friends *consider not*, How *tender* in themselves, and *tendered* by their Saviour, are the Lambs of the Lamb, the little ones of Christ: who *will not* endure that *One of them perish*, no nor that *one of them bee offended*, no
nor

Joh. 3. 15.

12. 43. 11.

Math. 18.

verse 6.

Dedicatory.

nor so much as that one
of them bee despised: who,
if hee hear an *Ishmael* but
scoffe, writes down perse-
cution, *Gal. 4. 29.* And
if hee see a *Paul* and a
Barnabas but contend, hee
cals it a *Paroxysm*, *Act. 15.*
39. And how can it chule
but bee painfull to the
Head, when there is a pa-
roxysme in the *Body*?

But if *Contention* bee
a *Paroxysme*, it is high
time to *Endeavour* a cure,
i. e. (for our own, yea
for *Christs* sake) to *er sue*
peace with each other, if
it may bee to the lengthning

verse 10.

Gen. 21. 9.

Ε' γένητο
οὖν πα-
ροξυσμός

The Epistle

out of our tranquillity; for certainly the Lord, otherwise, will speedily *Judge between Cattle and Cattle*, because of our thrusting with side and shoulder, and pushing all the Diseased with horns, till we have scattered them abroad, Ezek. 34. 21. 22.

Toward which endeavour though I (being least among the thousands of *Judah*) am least able to contribute: Let these *two mites* be accepted, though others, of *Ability*, might cast in much more abundantly.

For though mine unskill.

Dedicatory.

skilfulnesse, and the *ord-*
inarie Lot of the friendly
Interposer among *violent*
Contenders (*Moses* him-
self not exempted there-
from) might deter mee
from offering my poor
thoughts towards the
Cure of so *Epidemicall*
a *Distemper*; yet remem-
bring the *Dumb Child*, in
the storie, that could not
but *speak*, when they
went about to *kill his Fa-*
ther; or rather the words
of the Psalmist, That out
of the mouth of *Babes and*
sucklings God hath ordain-
ed strength, for the stilling
of

Exod. 2.
13.

Psa. 8.

The Epistle

*of the ENEMIE, and the
AVENGER; I am bold
(though but a Child that
cannot speak, yet) as I am
able, to cry out to Per-
secutors abroad, O kill
not the Saints! and to
Saints at home, O kill not
one another! being hope-
full that the Treatise
will prove it self to be
Truth; and TRUTH is of
Age, let it speak for it
self.*

For peruseall whereof
if your Highnesse bee
pleased but to allow any
few vacant Minutes, I
humbly hope that my
boldnesse

Dedictory.

boldnesse in troubling
your hands therewith,
shall bee pardonable un-
to mee; since the *Lord*,
to whom the Glory belongs,
hath put it into your
Highnesses *Heart* to ex-
presse so naturall a care
for the state of the Brethren
abroad, that are *Persecu-*
ted; and so solicitous a
desire to redintegrate the
Brethren at home, that
are *Divided*. And hath
put moreover so singular
advantages into your
Highnesses *Hand* of be-
coming a further *Resto-*
rer of wast places to dwell
in

The Epistle

in to the former, and
Repairer of the *Breaches*
among the later.

Your renowned indea-
vors in the one, the world
knows, are not wanting;
mine humble prayer to
God is that the *difficultie*
of the thing, or *Moroso-*
tie of any Persons may
never bee a *Remora* to
the later; Surely a *Lyon*
in the way of any dutie in-
cumbent on your High-
nesse (before whom God
hath stopped the mouths
of so many) would bee
lesse plea for you, than
for ordinary Persons.
What

Dedicatory.

What though the Divisions of our Reuben bee dangerous? the Wound great, or at least confused and greatly rancoured? Is there no Balm in Gilead? is there no Physician there? why then may not the health of the Daughter of our people bee recovered? Is not the blood of a wounded and bruised Christ effectuall to stanch the bleeding, and cleanse the festering sore of Sion? Even the Blaspheming Beast can boast of his deadly wound that was healed, Rev. 13. 3. Therefore let not Si-

on

Jer. 8. 22

Isa. 53. 5
10. —

Col. 1. 10

1 Joh. 1. 7

The Epistle

as Jer. 15.
18.

on say, my wound is incurable.

Luk. 16.
26.

Jer. 32. 39.

Oh! how great a disparagement would it reflect upon Christ, to account the *Distance* betwixt dissenting Saints to bee like the *unpassable Gulf* betwixt *Abraham* and *Dives*, either for *greatnesse* or for *fixedness*? as if the *Destroyer* were a better artist in the healing of the hurts of his Party, than the *Saviour* who hath also promised to his Party; that they *shall have one heart, and one way*: And *shall serve him*.

Dedictory.

*him with one shoulder: And
that he will bee One, and
his name one.*

Zeph. 3. 9.

Zac. 14. 9.

If any say wee will
stay then, till hee come
and perform what him-
self hath spoken; 'tis a
known principle, that hee
that hath made *Promises*,
makes the *means* of their
accomplishment: Who
though hee be ever *faith-
full to his Covenant*, yet
is not therefore bound
to gratify our *unfaith-
fullnesse to our duty*. If
any reply; however, 'tis
enough for us to *pray for
the Peace of Ferusalem*;
But

The Epistle

But endeavourlesse Prayers weigh as light in Gods ballance, as Prayerlesse endeavours.

Pfal. 41. 1.
Mat. 5. 5,
7. 9.

Now since the God of all Peace and blessings hath blessed the *considerers of the poor*, and with them *the meek*, and *the Peace-makers*; My Prayer is that all his people in generall, and your *Highbnesse* in speciall, may bee ever found giving all heed to this *pure Religion*, and *Undeified*: till the Lord shall give strength to his (poor, weak) people (abroad) and blesse
his

Jan. 1. 26,
27.
Psa. 29. 11.

Dedicatory.

*his people (at home) with
Peace: So Prayes*

Your Highnesse

most humble

Servant,

Faithful Teate.

THE (or) HOUSE

THE HOUSE

THE HOUSE

THE HOUSE

THE HOUSE


THE HOUSE

THE HOUSE



TO THE
SONS
OF
VIOLENCE.

Yee Men of *Belial*;

 He God of Peace
hath sent mee this
day to proclaim
war against you, for waging
war with his People; who
will

will shortly bruise you
(with Satan, your Leader)
under his feet, except you
speedily humble your
selves under his Mighty
band.

Isa. 27. 4.
5.
Furie is not in him,
who would set up Briers
and Thorns in battell a-
gainst him? Hee would
go through them, and
burn them together: or
let them take hold of his
strength, that hee might
make Peace with him for
them, and hee shall make
Peace.

The Lord is a man of
War: The Lamb is a Ly-
on:

on: who ever hardned
himself against God and
prospered? Your Fathers,
where are they? and the
Persecutors, do they live for
ever? Verily nay; The
Lord hath sworn that hee
will have war with *A-*
malek continually: and
that bloodie and deceit-
full men shall not live out
half their dayes.

Agree therefore with
your Adversarie quickly,
whilst you are in the way.
Kisse the Son lest he bee
angry, and yee perish; for
hee cometh, for he com-
eth to judge the Earth;
Slight

Exod. 17.
16.
Psal. 54.
23.

Stight not the Alarm,
though it be but a Child that
blows the Trumpet.

THE

3.2

C

In

Ha



and
phe




THE
CHARACTER
OF
CRUELTY

In the workers of Iniquity.

PSALM. 14. 4

Have all the workers of Iniquity no knowledge, who eat up my people as they eat Bread?

 His day of Humiliation is as the day of Hezekiah, a day of trouble and of Rebuke; and Blasphemy. His practise therefore
B fore

2 Kin. 19

The Character of Cruelty

fore may bee our president;
who

1. Draws up a bill of Complaint against the Adversaries of Gods People (or rather takes it as drawn put to his hand) and *spreads it before the Lord.*

2. Prefers a Bill of Petition in behalf of the People of God, *Now therefore, O Lord our God! save, &c.*

Thus with a Bill in each hand up hee marcheth unto the house of the Lord (knowing that the way to prevail against the *Esau*s of the world, is to prevail as did *Israel*, with God first.)

Go you therefore this day, and do likewise. Spread
be-

before the Lord the sad
Tydings that are come
from the persecuted Val-
lies, The Lilies whercof
are among (Cruel) Thornes;
And say, with *Hezekiah*,
Now therefore, O Lord my
God, save, &c.

This Psalm or *Maschil*
Psal. 53.1. i. e. Psalm of
Instruction, for its singular
use, penned twice over by
David, may bee your di-
rectory in this your Duty.
Consisting,

I Of Complaint against
the fool, the abominable
workers, vers. 1. The
men void of understanding
vers. 2. The filthy trans-
gressors, and evill Doers,
verse 3. Unto which our
Text is added, to shew how

sinners fill up the measure of their sins all way, adding iniquity to iniquity; even drunkenesse (with the blood of Saints) unto their thirst (after other sins) for as the *Anthropophagi*, the Man-eaters, are the most abominable with men, so are these *Hagiophagi*, these savage Saint-Eaters, in the Eyes of the Lord. Wherefore,

2. The Psalmist turns his bill of *Complaint* into a *Bill of Supplication*, in the last verse (being none other than the very Petition, which I am perswaded, you are on purpose Assembled to preferre before the Lord this day viz.) *Oh! that the salvation of Israel were come*

ONT

out of Sion.

Our Text is part of the former part of the Psalm, viz. the *Inditement*, which (according to form) is preferred in the *Kings Name*, The crimes are alledged to bee against the Honour and Dignity of God himself, in the first vers. For proof of the *Accusation*, Application is made to the judge on the Bench, as an *Eye-witnesse* of the matter of fact, vers. 2,3. *The Lord looked down from the heaven to see, &c.*

Now in this fourth verse (which is our Text) seeing the Judge is himself invoked, and cannot but attest the crimes, hee riseth up as *Abashuerus* upon *Esters*

Esth. 7. 4.

complaint that *shee and her people were sold to destruction*; saith the King, *who is hee, and where is hee, that durst presume in his heart to do so?* As if hee should say, is there any man so *imprudent*, any so *impudent*, as to presume in his heart to do so? so saith God here,

Have all the workers of iniquity no knowledge, who eat up my people as they eat bread?

Do they understand themselves no better? Have they no more wit then so? Have they banished all prudence from them? Doth nothing but furious rage dwell with them? Hath cruel passion thus put out the eye of their reason, and that they might bee the more

more tyrannous towards others, have they thus begun their Tyranny upon their own souls? surely they would never *behave themselves so strangely*, were there any understanding or Counsell in them.

Deut. 32.
27.

Have they no knowledge of MEE, or of MINE, that they dare presume in their hearts to do as they do? Have they nothing to eat as bread, but the Apple of mine eye? No people to make a prey of but my people? mine by Choice, by Calling, by Covenant, by Purchase, by Self-Resignation on their part, and gracious obsequiation on my part, my called, faithfull, chosen, ransomed, sanctified, sealed Servants?

B 4

Have

Have they none other to make bold withall? but these they must bee *biting*, and not onely biting but *eating*, and not onely eating but *eating up*; and have they no knowledge, how dearly they must pay for these *stolen morsells* of this *sweet bread*? Ah! if they knew the people of God, and who it is that saith unto them, *Touch not mine annointed, for who so toucheth them, toucheth the apple of mine eye*, they would sooner choole to feed on their own flesh, then on this bread; but now hereby I know they have no knowledge.

This wisdom none of the Princes of the world knew. for had they known it, they would not

in the Workers of Iniquity.

not have crucified the Lord of
Glory, 1 Cor. 2. 8. or cut off
Messiah the Prince (as it is ex-
pressed Dan. 9. 26.) nor
have eaten up his people, as
it is in the Text.

Where then is the wise,
where is the scribe, where is
the learned of this world, sith
all the workers of iniquity
have no knowledge? where
is the Abitophel? and where
are the crafty Counsellors,
where are the persecutors
that say of the Saints, *con-*
let us deal wisely with them
(as Exo. 1. 10)? Surely if
wee plough with the Lords
heifer, wee shall soon find
out this Riddle. *The wis-*
dome of this world is foolish-
nesse with God, and howe-
ver wise they may bee so do

1 Cor. 1.
20.

Psa. 83.

1 Cor.
19.

The Character of Cruelty

evil, yet have all the workers of iniquity no knowledge, who eat up Gods People like bread.

The instruction is.

That Folly, and Fury, and the extremity of both, is notoriously manifest in that spirit of malignity, that works in all the people of the World, against the people of God.

In which Character of their Cruelty.

Observe. 1. Their Unity,
2 Folly, 3 Fury.

First,

THe point implieth, that all the workers of Iniquity have one and the same spirit of Malignity against the people of God, lusts are divers, yet in this they all agree

agree; and Herod and Pilate are, by this means, reconciled.

Luk. 23. 12

Our Saviour saith to his Disciples, Joh. 15. 19. You have I chosen out of the World, and the WORLD hateth you. Ecclesia Malignantium is as wide as the World, The Countries, the Nations, the Sects, the Factions, the Heathen, the People, the Kings, the Rulers, Turks, Jews, Pagans, Papists, Profane Protestants and empty Professors; though they all differ, yet are all agreed in this Catholick Article of Iniquity.

f Joh. 15. 19.

Pla. 2. 1.

This Malignitie is that Point in which every Line from each part of the Circumference of the round World

The Character of Cruelty

World (however they cross each other) can quietly *concenter*.

And though some can dissemble their stomach before folk, and in appearance, bridle their appetite from this *Bread*; yet can such *privily whet their tongue, secretly to devour the Saints of God; They that are not with Christ: are against Christ: and the best of them is as a Bryer, and the most upright of them as a thorn-hedge.* Mic. 7. 4.

Yea though some carnall ones are so civill and seemingly fair manner'd, and such strangers to their own hearts, as that they would cast by this truth with disdain, as did *Hazael*: if you should

should charge it upon
them. *Do you take us to bee
Dogs that we should do such
athing? what? eat up Gods
people like bread? we hope
better things of our selves
than so; yet was there, at
that very time, in that very
person that malignant hu-
mour that fed this κυνικὸν
κακόν, this Dogs-disease (for
it is no better, therefore
saith David, Dogs have
compassed mee, Psa. 22. 16.
and deliver my soul from the
power of the Dog. verse 20.)*
Neither is there a worker of
Iniquity amongst them all,
let the Lord but take off the
Collar, Chain, and Muzzle
that hee hath upon them,
and let them loose to an op-
portunity and temptation
of

2 Kin. 8.
13.

of such a nature; but would
*run about the City, and make
 a noise like a Dog* (and leap
 at a morsel of this bread)
Psa. 59. 2. 6. these words
 were spoken by the Psal-
 mist of *Saul*, who was once
amongst the Prophets; and
 then thought (it is like) as
 well of himself as another
 man, but is now among the
 Persecutors, yea the fore-
 Dog of the companie.

Thus you see that all the
 workers of Iniquity are of
 the self-same *Doeg-like, dog-
 like* disposition towards
 the Saints and (as we say, in
actu primo) do a'll eat up the
Peop'e of God?

But and if you demand
 why it should bee so, I an-
 swer you, ask a *reason* of
 that

that which is *unreasonable*. Even the same reason that the *Sodomites* had to grudge at *Lots* sojourning among them, or to wish him out of *Sodom*; the same have the wicked to maligne the Saints, and to wish them out of the World; which vexed *Lots* no sooner goe but ruine comes; and were they all bnt once out of this *Sodom*, you would soon see that its judgement would not linger.

It is for the *wheats* sake that the *Tares* are spared, *Matth. 13. 29.* for the Saints sake that the wicked are respited, and yet can these wicked find in their hearts to make *bread* of Gods *Wheat*, and these must bee the

the men that fareworst in in the world, for whose sakes the world fares so much the better. *As the Lord of hosts liveth (saith Elisha to wicked Jehoram King of Israel) surely were it not that I regard the presence of Jehosaphat, the King of Judah, I would not look towards thee. 2 Kin. 3. 14.*

Yet is there an enmity betwixt seed and seed. An *Antipathy* betwixt that of the Serpent, the Generation of vipers, and the Generation of Gods Children, and we say, Antipathies are rather known in their effects, than causes.

Yet possibly some *Tertullus* will take upon him to play the Oratour, and to

to render a reason (such as it is) of the wickeds rage against the Saints. Do you think that *Cain* the Elder Brother, and better man (for so they estimate goodnesse by greatnesse) had not reason to bee wroth, when his junior and inferior is preferred before him? and had not *Eſau* cause enough to eat up *Jacob*, when the Elder was appointed a servant to the Younger? would it not inrage any man in the world, that a company of *Precisians* should pretend to bee the only Reformed, and Gods only favourites, as if they were wiser than our *Leaders*, and better than our *Rulers*? That a company of Apron-men
and

Joh. 7. 48

' and Plough-men should
 ' talk of judging the world?
 ' of binding Kings in chains
 ' and Nobles in links of I-
 ' ron; and go about to
 ' make us beleieve that the
 ' good that wee enjoy, is
 ' for their sakes: and that
 ' evill is kept out by their
 ' standing in the gap (and
 ' a few more Puritans like
 ' themselves)? These are
 ' the Pestilent fellows and
 ' movers of sedition in all
 ' places, who yet call
 ' themselves Light, and us
 ' darknesse: themselves
 ' Children, and us Dogs:
 ' themselves the Wheat, and
 ' us the Tares: which if they
 ' be, why then should men
 ' bee blamed for eating
 ' them up like Bread?

Such

Such is the cause and such
are the reasons, why the
Ishmaels of the world, the
Sonnes of the bond-woman, do
persecute those that are born
of the free.

But how causelesse is this
cause? and how unreasona-
ble are these reasons? The
truth is, there is a difference
betwixt one and other. But
who hath made them to dif-
fer? It is not righteous A-
bel that prefers himself, but
the righteous God that pre-
fers Abel before Cain. So
that if the Saints bee preci-
ous and honourable, it is
(not in their own eyes, in
the which they are vile, Job
40.4, but) in the sight of
the Lord, Isa. 43.4. since
thou wast precious in my
sight

1 Cor. 4.7

sight, thou hast been honorable. Who notwithstanding the difference that hee makes betwixt them and others, yet makes no difference betwixt the terms of their acceptance: *If thou do well* (saith God to Cain) *shalt not thou bee accepted* Gen. 4.7.

Neither is it in the hearts of any of the People of God; to engrosse their privileges and spiritual blessings; but on the contrary, their hearts desire is, that all the Nation of which they are, should bee saved, and that their very persecutors might not bee almost, but altogether such as themselves are, excepting their bonds (if so be that

that they bee in bonds) *Act.*
26. 29. The injuries they
suffer from them, they are
farre from wishing them;
but the mercies they receive
from God, those they al-
together appreciate unto
them. Yea, it is the truth
in Christ and no lye, their
Conscience also bearing them
witness in the Holy Ghost,
that they have great heavi-
nesse and continuall sorrow in
their heart, that their Bre-
thren according to the flesh
are not such as themselves
are (as to grace and Privi-
ledges) *Rom. 9. 1, 2, 3.*

And yet for all this, if a-
ny man will live godly in
Christ Jesus, hee must suf-
fer persecution, *2 Tim. 3. 12.*
Integrity is his guilt; Inno-
cence

cence his Crime; and this the Offence that he commits in that hee exerciseth himself to have a Conscience void of offence, both towards God and towards all men, Act. 24. 16.

So then because the willing Child receives the Fathers gift, which the stubborn rejects with disdain, though tendred to him upon equal terms, yea though the other stand by and entreat him to accept what he hath accepted, that he also may bee accepted even as hee is accepted, because the Rebellious resolves to bee yet a Sinner, therefore the innocent must bee a Sufferer. Ω ἄτοποι καὶ πονηροὶ. O! how unreasonable are wicked men?

1 Thes. 3.

2.

But

But though all this bee
without Reason, yet is it not
without Use; for

I Wee may all see our
naturall faces in this glasse;
wherefore the Apostle ap-
plies the Character of the
wicked in this Psalm unto
all that are in the state of
Nature, Rom. 3. 9, 10, 11.
by Nature we are All wor-
kers of Iniquity, and so in
as proximate a disposition
as any others, the Lord lea-
ving us to our selves, to eat
up the people of God like
bread; *such were some, yea
all of you, and were some-
times alienated in your minds
and enemies by wicked works,*
Col. 1. 21.

And herein oh ! how
bath God commended his love

Rom. 5. 8.
ver. 10.

Joh. 6. 35.
1 Cor. 11.
23, 24.

Jo. 6. 34.

to us, in that whilst we were such sinners, yea such Enemies, Christ died for us; that hee should give his naturall body to bee bread, for Paul that spake it, and for many other Persecutors, who did eat up his body mysticall as men eat bread; That the eating of the flesh, and driking of the blood of a crucified Christ, might be the cure of the eating of the flesh, and drinking of the blood of Persecuted Christians, that as the latter was their great sin, the former might be their great Salvation.

And hereby let us be the rather induced to pray (as Christ wills us, *Matth. 5. 44.*) for our Persecutors, if among

among them there may be any chosen Vessell (as was *Saul*) and the more hopefully to *blesse those that despitefully use us*; if possibly among such there may be any belonging to the election of grace.

2 Admire that *the Lord of Sabaoth* should yet leave us a seed, Rom. 9. 29. of that thinne crop of his *Principall Wheat*, which all the ravenous *Fowles of the Air*, and greedy *Dogs of the Earth*, even all the workers of Iniquity, have ever conspired to devour, who eat up Gods People like bread.

3 Are you to suffer from the workers of Iniquity? see then that you never suffer as the workers of Iniquity.

C

Happy

Happy are you when you suffer wrongfully for Christ's name sake, and are reproached, for then the Spirit of God and of glory resteth on you. 1 Pet. 4. 14. But let none of you suffer as a Murderer, or as a busy-body in other men's matters, verse 15. or as defiling the flesh, or as despising Dominion, or as speaking evil of Dignities, Jude verse 8. And the rather, because it is the guise of Persecutors (as they do in Piedmont at this day) to put the Saints into Bear-skins when they mind to bait them. In regard of whom wee have the more need to make David's Prayer, Psa 5. 8. Lead me O Lord in thy Righteousnesse, because of mine enemies, be-
 cause

cause of mine observers, make thy way straight before my face.

THe second point in this Character of their cruelty is their Ignorance and Folly. They all have no knowledge; for though *Ju- nius* render this Interrogation by a positive assertion, (it cannot be but that they should be conscious, &c. because of the following vers. viz. *There were they in great fear, &c.*) yet I rather chuse (with others) to paraphrase this Interrogative by a Negative, have they no knowledge? i. e. they have no knowledge; who may be said to be void of Science, though gall'd in conscience?

and are expressly charged to
 be without understanding,
 (unplacable, unmercifull)
 Rom. 1. 30. and yet know-
 ing the judgement of God,
 verse 32. Which sense, as it
 is evidently consentaneous
 to other Scriptures (for,
 saith Christ, Father forgive
 them, for they know not what
 they do. Luk. 23. 34. And
 Paul saith, had they known,
 they would not have crucifi-
 ed, &c. (as is aforesaid)
 which the Lord therefore
 calls a kicking against the
 Pricks, which thing no
 knowing man would be
 drawn to do) so is it not in
 the least incongruous to the
 genuine Analysis of this
 Psalm; for whereas an In-
 quest is made in the second
 verse

Act. 9. 5.

verse, First, *whether there were any that did understand?* or Secondly, *Seek God?* so is there an evident Return made, in the Negative, in this fourth verse, First, *That they have no knowledge* (which appears by their eating up of Gods People like bread.) Secondly, *That they call not upon the Lord.*

And indeed well may the Interrogative bee resolved by a Negative; for first, *They know not themselves;* nor secondly, *Those they persecute;* thirdly, *They know no cause* for what they do; and yet fourthly, *They know no bounds, or measure* in the doing of it.

First, *When the wicked*

C 3

which

Psa 17. 13

24.

Psa 9. 19.

Exod. 3. 2.

Psa 82. 7.

which are but Gods sword
 and his band, have permis-
 sion from God to take the
 sword into their own hands;
 They either know not, or act
 as if they knew not them-
 selves to be men, or the Lord
 to be God; their heart is list-
 ed up like the heart of Ty-
 rum, and they say they are
 God, (though they must dye
 like men, and fall like one of
 the Princes) yea though they
 be men and not God, yet they
 set their heart as the heart of
 God, Ezek. 28. 2. They say
 also how doth God know, and
 is there knowledge in the most
 High? Psa. 73. 11. Ah!
 there is no knowledge in
 them, or else they would
 never ask such a question.
 They are Gods Rod, but
 know

know it not, *Isa. 10. 5.*
neither doth their heart think
so, *vers. 7.* wherefore they
shake themselves against him
that lifted them up, as if they
were not (combustible) Wood.
vers. 15. Ah! little do they
know what God will do
with his Rod, *vers. 17.* when
hee hath done with his
Children, and performed, as
'tis said, *vers. 12.* his whole
work upon Mount Sion, and
on Jerusalem, or what hee
will do with his mash-pot,
Psal. 60. 8. when hee hath
scoured his household Vessells;
Therefore they say their
tongues (and their hands,
and their swords) are their
own, who is Lord over them?
Psal. 12. 4. this, he that
sits in the heavens laugheth,

the Lord hath them in derision, Psa. 2. 4. Yea, when they least think of it, even then will hee speak to them in his wrath, and vex them in his sore displeasure, ver. 5. even to put them in fear, O Lord! that they may know themselves to bee but men, Selah, Psa. 9. 20.

Secondly, How ignorant are persecuters of the worth of those they persecute? The precious Sinner of Sion, comparable to Jerusalem, how are they esteemed as earthen pitchers? Lam. 4. 2. And made as the filth of the world, and the off-scouring of all things? 1 Cor. 4. 13. περιφροῦμεν καὶ ὡς οἱ δοῦλοι τοῦ κόσμου, καὶ ὡς ὁ σποῦτος πάντων, i. e. as men meet for nothing but to bee cast out from among

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mong men, and as things
good for nothing but to bee
swept away. *Away with*
him, away with him, cru-
cify him, said they of the
Sonne of God: to whom
Pilate answers more truly
and wisely than hee was a-
ware of, *shall I crucify your*
King? Joh. 19. 15. Thus, a-
way with him; say they of
holy Paul, Act. 21. 36. yea,
away with such a fellow
from the earth, for it is not
fit that hee should live, Act.
22. 22. Thus they account
them *unworthy of the world*,
of whom the Lord (that
bought them, and there-
fore surely he best knows
the worth of them) pro-
nounceth that *the world is*
not worthy, Heb. 11. 38.

Thirdly, The workers of iniquity know no reason for their persecuting of the Saints: For loe, they want for their souls, the mighty are gathered together against them, but not for their Transgression, nor for their sinne: They runne and prepare themselves without their fault, Psa. 59. 3, 4. They hate them without a cause, Psal. 35. 19. Chase them without cause, Lam 3. 59. Persecute them without cause, Psa. 119. 161. deal perversely with them without cause, Psa. 119. 78. Lurk privily, Pro. 1. 11. and lay nets, and dig pits for them without cause, Ps. 35. 7. And though one would wonder that there should bee any such

such monsters among men,
or any such *Brutes* among
Reasonable Creatures, yet
they that do thus are more
in number than the hairs of
a mans head, *Psa. 69. 4.* Yea,
thus was it done in the
green tree, *Joh. 15. 25.* and
therefore lesse wonder if it
be so in the dry.

Fourthly, As their wrath
is groundlesse, their rage is
boundlesse. They know no
more measure in it than rea-
son for it. They cannot
breathe without threatnings,
and slaughter against the dis-
ciples of the Lord, *Act. 9. 1.*
they punish them oft, and are
exceeding mad against them,
Act. 16. 10, 11. They are
mad beyond measure.
Therefore Paul confesseth
of

of himself whilest hee was a *Saul*, that *beyond measure* hee persecuted the Church of God, and wasted it, Gal. 1. 13. Hee never knew when hee had done enough. And this leads to

THe third particular in the Character of their cruelty, viz. Their fury; They eat up the people of the Lord, as they eat bread.

1 Bread is that one thing without which man is not, nay cannot bee satisfied long, though hee have every other thing. Let a man have what varieties sea and Land can afford, yet hee must have bread.

So these wicked, let them have whatsoever they are
ca-

capable of, as their portion, yet must they have Saints to eat up, or they are not, may cannot long bee satisfied. *In the fullnesse of their sufficiency* (as to other things) *they will be in straits* (for this bread).

So Cain, unto whom God had given (as to civil respects) much more than to Abel, Gen 4. The birth-right, chieffer trade, the greater strength in probalitie, &c. Yet all this cannot keep his countenance from falling, vers. 6. still he is unsatisfied, still hee wants bread, hee must see an end of poor Abel.

So Saul, in comparison of whom David was but as a flea, or a partridge on the Moan-

Mountains, 1 Sam. 26. 20.
Saul was King, the land
 was his, all was his, yea
David himself his servant:
 What ayles him that hee
 cannot make a meal with-
 out sucking the blood of
 this flea, or picking the
 bones of this partridge? Oh!
 hee wanted bread, hee
 would fain see an end of
 poor *David*.

So *Haman* could boast
 what a feast was before him
 well suiting his sweet tooth
 and ambitious appetite:
 the *Kings* favour, promotion
 above all his *Princes*, the
Queens invitation once and
 again to the banquets, from
 which all, but himself and
 the King, were excluded, yet
 the poor man cannot pick a

living out of all this plenty, for want of this Bread, but pines away with an *All this availes mee nothing so long as I see Mordecai the Jew* (the Servant of God) *sitting at the gate, Esth. 5. 11, 12, 13.*

So was it also with *Herodias*, her Daughter had stollen the King from himself, and half of the Kingdom, in promise, from the King; yet can shee not bee contented without *the head of poor John* (who had no promotion but a prison) the which *head* she sends her Daughter with as great an eagernesse *a begging for*, as some poor body would send a Child to a door *a begging for a piece of bread*

bread, *Mark. 6. 22, 23, 24.*

2 Bread is that one thing for which men will part with any thing rather than want it; They will sell their Estates, their Cattel, their land to buy bread, as *the Egyptians to Joseph*; yea themselves into the Bargain; *Buy us and our Land for bread, Gen. 47. 19.* yea take any pains and endure any travel, rather than perish for want of bread.

Gen. 42. 2,
3.

So the workers of Iniquity will take any pains, will return at the evening, make a noise like a Dog, and goe round about the City, and wander up and down (for the ruine of Saints) and grudge if they bee not satisfied, *Psalms. 59. 2, 6, 14, 15.* They will

will hunt their steps that they cannot go in the streets, and pursue them upon the Mountains, and lay wait for them in the Wildernesse. Lam. 4. 18, 19. As Monteil, La Trinitie, Truchet, and other truculent Persecutors did by these poor *Angrongnians* Predecessors.

Yea they will waste their estates, lavish any expence for their Ruine; it is their bread, and they must have bread whatever it cost them; therefore saith *Esther* to the King, *wee are sold, &c.* Esther 7. 4. *Haman*, it seems, had been bargaining for this Bread, and had come to a price, Let it bee written (saide hee to the King) that they may bee destroyed.

stroyed, and I will pay ten thousand Talents, Esther 3. 9. A round rate He promise you, it should seem his stomach was sharp set.

So surely Herodias was hugely hunger-bit, that she could so readily reimburse the grant of the half of the Kingdom, for the purchase of one single Saints head in a Charger.

Therefore saith the Apostle, All the day long we are killed for thy sake, and are accounted as sheep for the slaughter, Rom. 8. 36. Behold the Butcherie of the workers of Iniquity ! See what flesh it is that is dressed in their slaughter-houses all the day long, and sold in their shambles !

Thus

Thus have I read of some
Persecutors that have sold
their Lands, and beggered
themselves, to promote Per-
secution; but why speak I
of so low a rate? The Scrip-
ture saith, *They sell them-
selves to work this Iniquity,*
1 Kings 21. 19, 20.

3 It is not the reaping,
the threshing, the grinding,
the putting the bread-corn
into the Oven, that satiates
the hungry, but hee must
eat the bread, and eat it
up.

So the workers of iniqui-
ty are not contented with
the cutting down, of the
Saints from their stations,
injoyments, hereditaments,
lawfull possessions, by Ra-
pines, Robberies, Proscrip-
tions,

1 King. 22
27.

tions, exilements; nor with the threshing, and grinding of them (as 'tis called *Isa. 3. 15.* *What mean you, faith God, that you beat my people to peeces, and grind the faces of the poor?*) by cruel exactions, and intolerable oppressions; nor yet with casting them into Prison (with *Micaiah*) which I may well compare to an Oven, in regard of the scorching thirst, and burning hunger (as it is called *Dent. 32. 24.*) that they are constrained there to indure, but when all this is done, they must see an end of them, they must eat them, and eat them up like bread. Come, say they, and let us cut them off from being a Nation,

Nation, that the name of Israel may bee no more in remembrance, Psal. 83. 4.

Therefore saith Esther, we are sold, I and my people, to bee destroyed, and to bee slain, and to perish, Esther 7.

4. The expressions are multiplied; to shew that nothing but their ruine, yea utter ruine, could satiate Hamans greedy appetite; Therefore saith David, bee mercifull, O God, for man would swallow mee up, Psal. 56. 1.

4 When the Hungry hath obtained his desired bread, with what eagerness and complacencie doth hee feed upon it?

So when this bread stands before the wicked, when the

the Saints are within their ravenous reach, Oh! how greedily do these Dogs fall aboard? David complains that the Abjects did tear him, and ceased not, Psal. 35. 15. that they gnashed on him with their teeth, ver. 16. that they rejoiced over him, (as the hunger-bit person over his prey) ver. 19. that they opened their mouth wide against him, and said aha! aha! our eye hath seen it (we have got our bread) v. 21. Therefore he prays, v. 25. Let them not say in their hearts, ah! so wee would have it; Let them not say, we have swallowed him up. Thus they rejoyce, Rev. 11. 10. over the slain Carcasses of the two witnesses and (in token

ken that they have now got
what they longed for) they
send gifts one to another.

Lastly, *Eaten Bread* (the
Proverb saith) *is soon for-*
gotten; Men have daily Ap-
petites for daily bread, where-
with if you seem to satiate
them to day, they will yet
cry for more on the mor-
row.

So the workers of iniqui-
ty, when they have expres-
sed all the wrath they can
at once, yet is there a re-
mainder, yet is there more
behind, *Psa. 76. 10.* *The re-*
mainder of wrath thou shalt
restrain. Thus when the
Dragon, *Rev. 12.* had spent
whole floods of wrath upon
the woman (that is, the
Church of Christ) which
floods

floods the earth drank up, v. 5. yet is hee still wroth, ver. 17. and goes to make warre with the remnant of her seed (that is to say) in the remainder of his wrath. Davids expression is most pat to this purpose, Psal. 56. 2. My enemies would daily swallow mee up.

AND oh ! how too too Applicable is all that hath been spoken to this Lamentable occasion ?

The trecherous Irish that were lately against the French, how easily could they joyn with the French in the acting this bloody tragedy and monitrous Massacre ? The Popes Congregation, the French Kings Souldi-

Souldiers, the Spaniards
Runne-awayes, and the
Dukes Vassals, oh! how
one were all these in this
thing? how whole-footed,
was the Cloven-footed De-
vil in this design?

And secondly, Whe-
ther these workers of ini-
quity had *any knowledge* ei-
ther of themselves, or of
the worth of those precious
souls that are now among
others under the Altar, or
of any good grounds for
what they did, or bounds
in the doing of it, let but
the most impartial Relati-
on be read; and the Readers
judge.

And Lastly, how truly
may wee spread this com-
plaint before the Lord this

D

day

day; That they have eaten, yea eaten up, the people of the Lord like bread?

And this? When they had a *full table* as to other things. Theirs were the Riches, the honours, the principalities, the powers, civil and military: the Saints were mean, and few, and underlings, farre from contending for superiority if under others they might but lead peaceable and quiet lives in all godlinesse and honestie. And yet how unsatisfied were those Persecutors without this bread?

How dearly have they paid, and are like to pay for this bread? Their Name stincks among Neighbour-Nations; their Honour (had they

they any) is sold and gone.
Their Revenue which arose
from these painful Subjects,
which (according to Histo-
rians Relations of their al-
most incredible improve-
ment of some of their ste-
rile and Mountainous
parts) was not inconfide-
rable; Together with the
ready service which these
faithfull Subjects have u-
nanimously rendered (as Hi-
stories tells us) to their
Prince upon all occasions;
These are sold for this bread.

Yea the lives of divers
Persecutors are already
gone, for the lives of the
persecuted, and more must
go when the Lord makes In-
quisition for blood.

Yea themselves are sold,

and their souls made over to him who hath taught them their falsitie, and their fary, that by Deceit they might attain no small part of this sweet bread, Prov. 20. 17. with the which, whilst hee feeds them, hee makes sure of his Interest in them; They are of their Father that old Murtherer and Lyar, Joh. 8. 44. and by doing his lusts, they acknowledge his Lordship.

3 The cutting down of the Reformed out of their Ancient and rightfull Possessions; their being *sub tribula*, the flail of rigorous oppression; The casting of divers into the Oven, into Prison, was not yet enough for these greedy Dogs, till the

the bread came to the eating; that they might see an end of it.

And 4 With what eagernesse and delight did they fall upon this prey; rending and rearing each one for a belly-full; and then, like wantons, playing with their bread when they had filled their Bellies; *making havock of the Saints* (as tis said, *Acts 8. 3.*) toying, and striking each other with the lacerated Members of the Members of Christ, tasting of their brains in sport, and in scorn crying out, *unsavoury meat!*

5 And thus hungry were they grown, notwithstanding all the bread of this sort that hath been for-

merly eaten, not only in France, in Paris, Rhean, Rochel, &c. and in Province, in Merindal and Cabriens, but more especially even in Piedmont (1655, and onward) in Angrogne, Lucarn, St. Martin, Perouse, &c. Yea thus hungry were these Rebels of Ireland grown, since the other day, that they glutted themselves with so many score thousands of poor Protestants, by them and others, butchered in bleeding Ireland; unto which bread God will give the surviving Murderers blood to drink.

And now let mee take up

AN
EXPOSTULATION

(In

(In the words of the Texts)

With all the workers of Iniquity, concerning the People of God.

Have you no knowledge of the high Price and value that God sets upon his People? Dare you eat them up as bread, whom he makes up as Jewels? Mal. 3. 17. which thing if you know not, read, Isa. 45. 3, 4. For I am the Lord by God (saith the Lord to his People) the Holy one of Israel thy Saviour, I gave Egypt for thy Ransom, Ethiopia and Seba for thee, since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and

D 4

People

People for thy life.

12. Have you no knowledge of the near Relation, that God stands in, to his People? They are his *Flock*, Luk. 12. 32. his *Household*, Ephes. 2. 19. his *Children*, Isa. 63. 8. yea his *Sponse*, Cant. 5. 2. For their *Maker is their Husband*, the *Lord of Hosts is his name*, Isa. 54. 5. And will you offer force to his *Queen* before his face?

Know you not moreover that his *Interest* in his People makes him a *sufferer* with his People? so that in all their afflictions hee is afflicted; when you persecute them, you persecute him; when you drive them through a *Red Sea*, he goes with them, and when into a
fierie

fiery furnace, thither hee comes to them, and will blesse those that blesse them, and curse those that curse them? then read Isa. 63. 9. Act. 9. 4. Exod. 14. Isa. 43. 2. Dan. 3. 25. Gen. 12. 3.

Who puts it therefore into the hearts of his Children, at a distance from his sufferers, yet to suffer with them, and to remember their bonds as bound with them, and their afflictions as being themselves also in the same body, Heb. 13. 2. And therefore hee that is the head of the body, and the father of these dispositions in his people, will much more Sympathize with his people.

3. Have you no knowledge
D 5 of

of the Care that the Lord hath of them? though he care little for you, yet hee cares for them: though he care not for Egypt, hee cares for Canaan, and the eyes of the Lord are alwayes upon it, from the beginning to the end of the year, Deut. 11. 12.

Think you that their pitifull faithfull father will not mind them, who bids them to bee carefull for nothing, but in all things to make known their Requests unto him with supplications, Phil. 4. 6. yea, that bids them cast all their care upon him, assuring them that hee cares for them? 1 Pet. 5. 7.

Hee that ever cared for them

them, and have them all the
 dayes of old, Hai. 63. 9. cares
 not hee for them still? Hee
 that numbeth their Hairs,
 cares not hee for their
 heads? Hee that cares for
 their food, cares not he for
 their body? and that cares
 for their Raiment, cares not
 hee for their Life? Hee
 that bottles their tears, cares
 not hee for their blood? He
 that took their nature that
 hee might suffer in their
 nature, cares not hee for
 their sufferings? hee that
 was bound for them, cares
 not hee for their Bonds? and
 that laid down his life to save
 theirs, cares not he for their
 Death? (Job. 13. 13. with
 Psa. 116. 15.)

Surely they have no
 know-

Matth. 10.
 30.

Mat. 6. 26.
 Psa. 56. 8.
 Heb. 2. 16

7. 8. 1. 2. 1

knowledge that are ignorant of all this: That think while God winketh and keepeth silence, that hee taketh no care, but is altogether such a one as themselves, who care not ('tis true) what becomes of the Saints; Yet will hee reprove them, when they say; Let God deliver, if hee will have them; they shall soon find that the Lord taketh part with his People, and shall never have cause any more to say, their Lord careth not that they perish.

Lastly; Have all of you no knowledge what the end of these things shall bee? Know you not that God will break the teeth of the ungodly (that they shall bee

bee no more able to eat up
this bread) and smite his
enemies on their Cheek bone,
Psal. 3. 7. and persecute
these Persecutors from un-
der heaven? Lam. 3. 16.

Know you not moreover,
that the slain Witnesses must
arise and stand upon their
feet, Rev. 11. 11. and judge
their Judges, and torment
their Tormentors? Then
shall the high praises of God
bee in their mouths, and a
two edged sword in their
hands, to execute (upon their
executioners) the judgement
written; this honour have
all Gods Saints, Psa. 149.

6. 9. But and if the workers
of iniquity bee willingly ig-
norant of this day, and of
these

2. Pet. 3.
5.

these things, of which e-
ven Enoch the seventh from
Adam prophesied saying,
Behold the Lord cometh with
ten thousands of his Saints,
to execute judgement upon
all, and to convince all that
are ungodly among them, of
all their ungodly deeds, which
they have ungodly commis-
sed, and of all their hard
speeches which ungodly sin-
ners have spoken against
him, Jude 14. 15. Yet let
me tell these tydings to
the People of God, con-
cerning the Giants, the
Sons of Anak, in whose
fight we appeared as Grasshoppers,
and they make no-
thing to eat us like bread;
Rebel not O Saints! against
the Lord, neither fear ye
this

this People, for **THEY ARE BREAD FOR US**, Numb. 14. 19.

Thus when the Lord bringeth back the captivity of his People, they shall bee as men that dream, Psa. 126.

1. As Satan and his Instruments have done, shall it bee done unto Them. The broken heads of Leviathan shall bee meat, and his members shall bee bread for the People of God. Then shall God say to his Saints concerning Babylon, Reward her even as she rewarded you, and double to her, double, according to her works. Rev. 18. 6.

Psal. 74.
14.

Therefore let your Faith in these promises, adde wings to your Prayers, and

and second your Complaints with solicitous Supplications. How long, O Lord holy and true! wilt thou not bee avenged? Rev. 6.10. Return O Lord! for thy servants sake, the Tribes of thine inheritance, Isa. 63. 17.

IS it then the Lot of the People of God to bee thus eaten up, like bread, of the workers of Iniquity?

Then let not the Papists say to the REFORMED, where is now your God? Satans Usurpation cannot stand in Gods right. The workers of Iniquity should they cut off Gods People from being a People, yet

Yet can they not from being
his People. They may cut
off their lives from the
Land of the Living, but
never separate their souls
from the Living God, nor
from his love, Rom. 8. 35,
38, 39. still God is theirs,
and they are his People, and
so hee accounts them, and
so hee calls them, when
eaten up like Bread.

2 Nor let Prophane Pro-
testants say, that the reform-
ed suffer for their factions; or
that these poor Waldenses
were sinners more than others;
I tell you nay, but except you
Repent, yes shall much more
perish, Luk. 13. 3.

These were a pure and a
pious People, that never,
that I read of, bowed the
knee

knee to the Romish Baal,
no not in the times when
our Fathers and other Na-
tions were wondring after
the Beast.

These were of that hards-
hips and pain, and painfull
People, who going into a
Wildernesse to worship, are
recorded to have taught
the Rocks and Wildernesse
to yeeld food for them
and their Children, when
wee have abounded in Pride,
in falshesse; and fulshesse of
Bread.

These were that constant
and faithfull People who
loved not their lives to the
death, neither counted them
dear unto themselves, that
they might finish their course
with joy, and testifie to the

Gos.

Gospel of the Grace of God.

But and if judgement begin
at the house of God, what
then shall bee the end of those
that obey not the Gospel of
God? 1 Pet. 4. 17.

* 3 Nor, lastly Let Sion
say, The Lord hath forsaken
mee, my God hath forgotten
mee (as Isa. 49. 14.) because
hee hath given mee to bee
eaten up like bread of mine
Adversaries, and of them
that hated mee; for though
hee suffer them to make
bread of your huskie, bran-
nie, bodily part, yet will ga-
ther your precious souls as
Wheat into his Garner, Mat.

3. 12. yea and your very
Bodies shall return, and
come safely in, in their sea-
son. Thy dead men shall live
(saith

(saith Christ to Sion) together with my dead body shall they arise, Isa. 26. 19. comfort you the Comfortless in Sion with these words.

FINIS.

THE
Cure of Contention
Among
The People of God:

wherein is manifested;

That there is too great
a pronenesse in Gods
own People to eat up
each other.

As also { *Whence this proceeds.*
The evill of it.
When this is done.
The Cure of it.

Pfal. 122. 6, 7, 8.

*Pray for the peace of Jerusalem.
Peace bee within thy walls. For my
Brethren and Companions sakes, I
will now say, peace bee within thee.*

L O N D O N

Printed for George Saxbridge, 1655.

THE
Cure of Conscience
Among
The People of God:

That there is too great
a proneness in Gods
own People to eat up

each other.
The cure of it.
As also
The cure of it.

Pl. 1. 2. 6. 7. 8.
Pray for the peace of Jerusalem.
Peace be within thy walls. For my
Brethren and Companions sakes.
Will now say peace be within thy

LONDON
Printed for George Sawbridge 1685.

TO THE
SONS OF PEACE

Yee Lambs
among Wolves:



He King of Ser-
ven, and Prince
of Peace (who is
himself no striver,

Heb. 7.
Isa. 9.

Matth. 23. 19. That sent mee
this day to you with this
charge, avoid contentions
and strivings, Tit. 3. 9. For
the Servants of the Lord
must not strive, 2 Tim. 2.
14, 24.

Wherefore let him hence-
forth hear of your Affairs,
that you stand fast in one
Spirit

Spirit, with one mind striving together (*i. e. not against one another, but with combined forces*) for the faith of the Gospel, so need you in nothing to be terrified by your Adversaries, *Phil. 1. 27, 28.*

Make haste therefore and turn your swords and spears, the carnal weapons of your warfare one with another, into pruning-hooks and Plough-shares, into pruning-hooks to cut off the superfluitie of naughtines, and Plow-shares to extirpate the Root of bitterness in your selves.

Whatever yee therefore forget, forget not the great Commandement, yea the end of the Commandement,

1. Cor. 13. 4.

1. Tim. 1. 21.

Heb. 12. 15.

me
22
No
Co
lov
34-
sam
me
beg
23
vin
way
ere,
serv
you
shal
sins
frui
low
that
18.

ment, which is Charitie,
2 Tim. 1. 5.

*Whether you bee for new
Notions, this is the new
Commandement that yee
love one another, Joh. 13.
34. or for old wayes, the
same is the old Commande-
ment, which was from the
beginning, 1 Joh. 2. 7. &
2 Joh. 5. 6.*

*Therefore above the ha-
ving of your will, or your
way, or your lust, or your lu-
cre, Above all things have
servent Charitie among
your selves, for Charity
shall cover a multitude of
sins, 1 Pet. 4. 8. For the
fruit of Righteousnesse is
sown in Peace, of them
that make Peace, Jam. 3.
18.*

E

Now

Now seeing your Lord pro
claims unto you a Cessation
from strife, and sounds a
Retreat from Contentions,
fight not your Generalls
word of command, though
it bee but a Child that
blows the Trumpet.

THE
Apostle all things have
amongst Christians
for Charity

Pe
W
ake
th
in
ch



THE
CURE
OF
CONTENTION

Among the
People of God.

Furthermore
Is it the propriety of the workers
of iniquity to

Gods people like bread?

Why then should Saints
take the wickedes work out
of their hands, and give it
up unto another?

Oh! let not such a thing bee told of them in *Gath!* or published in *Askelon!*

But can there bee need of such a Caution to those who are taught of God to love one another? *1 Thel. 4.9.* yea to dwell in love, as they would dwell in God, *1 John 4. 16.* who have heard this message from the beginning, Chap. *3. 11.* even ever since they were born of God, or know God, chap. *4. 7?*

It should seem there is.

GALAT. 5. 15.

Si vero exeditis, &c.

If you bite and eat upon one another, (as Beza, observing the

the force of the Compound
notediete, renders it) take
heed that you bee not consu-
med one of another.

This he spake who once
felt in himself this dange-
rous paroxisme (as Luke
the Physitian calls the bi-
ting sharp contention betwixt
Paul and Barnabas, *Act. 15.*
39.) Yea this hee spake
to other Saints, as having
such remainder of iniquity
in their hearts, as (if not
carefully watched over.)
will soon shew what need
they have of such a caution;
And for this well may
there bee further thoughts
of heart, further searchings
of heart this day.

Judg. 5.
15, 16.

I shall therefore enquire
whence this Eating up of
E 3 Saints

Saints by Saints is? *What*
the evil of it? *When* it is
done? And *How* it may
bee remedied?

First sheweth the cause of it.

Then, *From whence come*
warres and fightings among
you? (even you Saints)
come they not hence, even of
your lusts that warre in your
members? Jam. 4. 1. In
which *Members* there is yet
a *Law*, that warreth against
the law of your minds, Rom.
7. 23. And by that *Law*
you are prest (I hope it is
against your minds) to
fight one against another.

A dead dog cannot bite;
were Lust thoroughly kil-
led in thee, it could not
snare at thy Brother that
passeth

passeth by thee : would
 Saints fight with sin more,
 they would then quarrell
 with each other lesse: would
 they spare lust lesse, they
 would soon spare one ano-
 ther more; but what won-
 der that the unmortified re-
 mainder of the *Old-man* in
 thee, should shew its teeth
 against thy Brother, bea-
 ring the Image of God up-
 on him, which thou findest
irreconcilable to thy self,
 so far forth as thou art the
Friend of God.

But there are two *Dogs*,
 teeth, more especially, with
 which the Saints do bite,
 and eat up one another.

The one is *Covetousnesse*,
 the other *Pride*.
Covetousnesse, or the
 E 4 love

The Cure of Contention

love of money, this is the root of all (but especially of this) Evill, 1 Tim. 6. 10, which some while they coveted after, have peirced themselves thorough (yea and others also) with many sorrows.

From that Love springs this Variance, that one is ready to pull out his Brothers throat, for the Morfells sake that is going down in it. Therefore to the mention of the Iniquity of his Peoples Coverousnesse; the Lord adds the mention of their hearts frowardnesse, Isa. 57. 17. What a curst Dog is Worldly avarice, that snaps at God and man, and none can bee quiet for it? The Covetous Saint (if so bee that both may bee possibly

possibly predicated of the same subject, and if not, wee shall find but a few Saints now a dayes) is like a male-contented Child that flies in the very face of Father and Brother, when it should receive its own portion with thanksgiving, and give the Father (one would think) leave to carve at his own table.

But why should Travellers so contend by the way, who shall carry the most Luggage? which Moses let fall, when he came of years, Heb. 11. 24, 25, 26, reckning that hee had a good riddance of it.

Sirs, If you bee Christians indeed, there is *Christ* enough, there is *grace* enough,

ough, there is *Heaven* enough for you all, and surely hee that would have two Worlds, is too Covetous; Yet, there is *Earth* enough for you all to rest quietly in, when you dye, and therefore why not as well to live quietly in, whilst you live?

The second lust is Pride, which is so primely, that *Solomon* speaks as if it were only influentiall upon the fore-mentioned Evil, *Prov.* 13. 10. Only by Pride cometh Contention; and again *Rom.* 12. 16, 17. Be not wise in your own eyes, recompence to no man evil. Or it were better for one and other, if each of us were not so good as wee are, and so wise as wee are, I mean

in our own eyes.

The Saints sayings are now a dayes as if the proud Proverb of the World, viz. *The lye deserves a stab*, were become a Canon in some Catholick Council, a prime Rule for Saints to walk by; no sooner can we bee crossed, and our private fancies contradicted, but (as if wee had a dispensation from Christ to avenge our selves) wee are ready to retaliate bitternesse, with bitternesse, and reviling, with reviling.

Yea and so proudly fond are wee of the Births of our own brains, that whoever flights the discoveries (perhaps of some *New-nothing*) that we make, we are presently

senly prone to commit
 such Person to the Law
De comburendis Hæreticis,
 being Parties, Witnesſes,
 Judges, and Executioners,
 and all within our ſelves.

And finally, which is the
Pride of our Pride, leſt con-
 ſcience ſhould fall ſoul upon
 us, for falling ſoul one upon
 another; and contend with
 us, for being ſo conten-
 tious; our Pride can yet
 help us with a *ſupersedeas*
 to the ſuit againſt us; the
 manner is, to lay the *Brat* at
Gods door, as it hee muſt
 needs ſofter our concep-
 tions, and maintain our
 ſayings; and by this means
 how often comes that to be
 called a *Zeal from God*, and
for God; which the fire of
 that

that day, 1 Cor: 3. 13. will manifest to bee a Zeal from self, and for self? And this though so great, yet is so ordinarie an Evill, that who-so justifies himself wholly from this Pride, I conclude him the *Prouder* for so doing.

But besides these causes within, there are some without, of the Saints eating up each other; As

1. *Satan*, that *Apolyen*, Rev. 9. 10. or *Devourer*; who because hee cannot, as hee would, immediatly eat up dissenting Saints, therefore sets them a work by *dissentions* to bite and eat up one another; for this is that prime principle that hee taught *Machiavill* his dear Disciple,

Disciple, *Divide & Impera*,
 divide and devour them
 which *maxime* hee closely
 follows; 1 By *founding*,
 2 By *fomenting*, 1 Divi-
 ding *Principles*, 2 Divi-
 ding *Terms* and *Titles*,
 3 Dividing *Interests*.

Whereas *Unitie* is as es-
 sentiall, to all that is truly
Evangelicall, as is *Veritie*; for
 as God is a God of truth, so
 is hee *One*, and *his name one*;
 and the, refore whatsoever
 is more cometh of evil.
 The Saints so far forth as
 they are *Godly*, they are
One; and so far forth as
 there is envying strife, Divi-
 sion, they are *carnall*, and
walk as men, 1 Cor. 3. 3.
 7. 8. as other men, and are so
 far fit for Satans Design.

Whom

Whom since hee cannot hinder from being one in the *Main*; yet hath hee the trick to make them contest for the *Method*; whilst they all *mind the same thing*. That if there bee not a *real* difference, yet there may seem so to bee, that so hee may *really divide*, where they *seemingly differ*; or at least, *greatly divide*, where they *little differ*; and consequently, both *really* and *greatly devour*, where they *divide*.

Who though hee sometimes *extenuate* the breaches between God and Man, making *great sinnes, small*; and *small sinnes, none*; yet knows how to *aggravate* the breaches betwixt Man and

and Man, and Saint and Saint, that the least may bee great, yea that nothing may appear something.

Thus having founded, his next businesse is to foment these divisions betwixt the People of God, and having parted them asunder, to keep them asunder: and having made the wound to keep it open; For this purpose hee will tell the one that the other loves not his company, because hee likes not his opinion; and will say to the other, let him come to thee, if hee have a mind to bee friends with thee. Thus if both bee somewhat willing to accord, perhaps the proud nicity of an *who shall speak*

Speak first & may prevail
to keep them from speak-
ing each to other; till such
time as something bee spo-
ken of each other, which
the *Birds of the aire* (be-
longing to the *Prince of the*
power of the air) will so car-
ry, and miscarry, to each
other, that thereby the *old*
wound may take *new Air*,
and burn, and throb and
swell afresh, and so the
latter end thereof be worse
than the beginning.

Ah! Satan sufficiently
knows, what a conduce-
ment to the *distancing* of
affections is the *distancing* of
Godly persons. And how
easily hee can keep them
from *agreeing together*, if
he can but keep them from
speak-

speaking, especially from
praying together. And there-
fore hee will have one to
look proudly upon himself
as a John, as the only cham-
pion for the truth, and to
look censoriously upon his
dissenting Brother as a Cer-
inthians; that may by no
means be admitted into the
faints Back.

Secondly, For this end
hee wants not his Ministers
and false Apostles, 2 Cor.
11. 15. who may still gall
and chafe the sore, that
would almost heal alone,
if but let alone. Neither
are wee to think that these
are only to be found a-
mong those whom we least
affect, but some of these
there are in every sort of dissen-

dissenting Saints. These
 bee will have to bee great
 pretenders to the *light* of
Truth, and *fire* of *zeal* a-
 bove others. And where-
 fore think you serves this
 their *light* and *fire*, but to
 set the Church on a *Light*
fire? and then can they
 come and look on, and
 warm their hands. And
 more. These are the *Zibahs* of
 the severall parties, which
 by their trade, you may
 know by their following it.
 And 'tis said that Gods Da-
 vids, his own dear people,
 should bee the *Receivers* of
 these *Theeves*. And yet
 more said that such *false*
suggestions should produce
 such *ruine* and *variance*, as that
 David

David should not quite clear himself of the grudge, when Mephibosheth quite clears himself of the guilt. Yet such Artists are these Zibahs in the trade of false accusing, and such bunglers are wee Christians in the Trade of forgiving, 1 Sam. 16.3. and 19.29.

These are the Mad-men that make a sport of casting fire-brands, Pro. 26. 18. 19. and there are that make a sport of returning the like, as if they strove who should raile for God most, or lye for God fastest.

Whence it comes to pass that the most precious among men, cannot possibly bee Congregationall, but must presently be Schismaticall.

tical

ticall, nor Presbyterian, but presently Antichristian; yea hence it is that a man cannot follow Peace with all men, no not with all good men, or put in a bill for an accommodation; but before hee thinks of it, hee becomes an Heteroclitall Erastian, and is almost Anathematized, on severall hands, by some lesse charitable Zelots, for a Neutralizing Meroxite.

I speak not in the least, to the quenching any genuine zeal in the People of God (the Lord increase it a thousand fold!) But mee thinks when a fiery Zeal stands in competition with fervent charity, 'tis as when preternaturall heat labours the

the extinction of the *Natural*
fall.

Yea peradventure it will,
 upon close triall, be found,
 that some that spend their
 zeal the most prodigally up-
 on the circumstance and
 form, spare the least for the
 substance and power of
 Godliness.

Secondly,

Wherefore, O Saints!
 before these conspi-
 rators any more draw you
 in to bite and devour one
 another. Consider.

What *Injurie* you of-
 fer to God, your Father and
 their Father whom you de-
 vout? Ephes. 4. 6. there is
 one God, and Father of All.
 He is the house which you

set on fire, Ephes. 2. 22. his
 the Servants whom you
 smite, Matth. 24. 49. and
 his are the Children which
 you destroy, Psal. 73. 15.
 In this case the Lord may
 complain as did Israel of
 old, Gen. 42. 36. *we have be-*
creaved of my Children; Jo-
seph is not, & Simcon is not,
and will yee take away Ben-
jamin? all these things are
against mee. So may God
 say, Persecutors have de-
 stroyed my People abroad,
 and will you destroy one
 another at home? *Joseph*
and Simcon are gone, and
will you take away my sur-
viving Benjamin? All these
things are against mee.

2 What injury you offer
 God the Son, who paid the
 same

same price for thy dissenting Brother that hee paid for thee? Destroy not him for whom Christ dyed, Rom. 14. 15. Sirs, you pretend to bee followers of the Lamb, see that you follow him in his Lamb-like disposition.

○ 3. What Injury to Gods Spirit? That Dove is grieved when you grieve one another, Ephes. 4. 30, 31. Grieve not the holy Spirit of God, whereby you are sealed unto the Day of Redemption; i. e. let all bitterness, and wrath, and anger, and clamour, and evill speaking bee put away, with all malice. And bee yee kind one to another, tender-hearted, forgiving one another, as God hath forgiven you.

4. What

4. What Injury to your Profession? The Gospel, that is professed by you, came to you with acclamations of Peace on Earth, Good-will towards men, And saith unto you. Rom. 12. 19. Avenge not your selves, but rather give place unto wrath, Gal. 6. 10. Do good unto all men, but especially to those that are of the household of faith, Yea, Rom. 12. 14. blesse them that persecute you, blesse and curse not, yea, verse 20. If thine Enemy hunger, give him meat (not eat him up.) How then should there bee license for you in the Gospel, to harme one another? or to make a law one of another?

5. What Injury to your
F Party

Partie, too little, alas! and too weak already (I speak as to men) and the weaker for being divided, *Mat. 12. 29.* For having mentioned before the wrong that is hereby offered to your Heavenly Father, how shall I forget Jerusalem which is above, and should bee free from these Injuries, for shee is the Mother of us all, *Gal. 4. 26.* whose tender heart cannot chuse but bleed when her own Children put each other into blood. O! why said *Rebekah*, should I bee deprived of you both in one day? *Gen. 27. 45.* If Envy kill one Son, Judgement the other; *Rebekah*, looseth both, who is the Mother of both. Ah!

Ah! Jerusalem can have no
greater grief than to see of
her Children warring one
against another. And how
say you that you love her
if you thus grieve her? and
how hope you to prosper
if you do not love her? ob-
serve how the Spirit aggra-
vateth the wickedness of
the wicked standing and
evil speaking from such re-
lation, Psal. 50. 20. Thou
fallest and speakest against
thy Brother, and standest
thine own Mothers Son. Is
hee a Dissenter, but yet thy
Brother? Take heed of
speaking standrouly against
him. The Saints look for
Tribulation in the World, and
Persecution from the World;
but O how insupportable;

Psal. 122. 6

is an Injury from a Saint, to a Saint? Had it been an Enemy, saith David, I could have borne it; but it was my Familiar with whom I have taken sweet Counsell, going to the House of God with him, (as it is in the Psalm.) It is little trouble to a Saint to hear that Way called Here-
 se by the profane and Ignorant World, wherein he worships the God of his Fathers; but to be called Schismatick by a Saint, or stigmatized for an Heretick by his own Mothers Son, or for an Hypocrite, as Job by his friends; (without the support of an Almighty Arm) who can bear it? How sad and grievous a thing is it that out of those
 tha

Psal. 55.

12, 13, 14.

that are sent out as Lambes
among Wolves, Luk. 10. 3.
grievous Wolves should arise
not sparing the flock? Act.
20. 29, 30. Christ and Be-
leevers, and Beleevers a-
mong themselves are all of
a peece; and therefore by
no means should fall in pee-
ces. Hee that eats up his
Brother, eats up the flesh of
his own Arm, whereas, No
man ever yet hated his own
flesh, but nourisheth and che-
risheth it, even as the Lord
the Church, for wee are Mem-
bers of his body, of his flesh,
and of his bones, Ephes. 5.
29, 30.

6 What Injurie to those
that suffer? Art thou strong?
then oughtest thou to bear the
Infirmities of the weak; and

not to please thy self, but thy
Neighbour for his good name
Edification, Rom. 15. 1, 2.
Are others weak? they are
to bee received, but not to
doubtful disputations, Rom.
14. 1. or are they over-
taken in a fault? they are to
bee restored by thee, being
spirituall, in the Spirit of
Meeknesse, Gal. 6. 1. where-
fore lift up the hands that
hang down, and the feeble
knees, and make straight
paths for your feet, lest that
which is lame bee turned out
of the way, but let it rather
bee healed, Heb. 12. 12, 13.
Hast thou knowledge, where-
in thy Brother is ignorant?
then shew him of a good con-
versation thy works with
meeknesse of Wisdom, Ja. 3.

13. But if you have bitter
 Envyings, and strife in your
 hearts, glory not, and lay not
 against the truth yet. 14. For
 the wrath of man worketh not
 the Righteousnesse of God,
 Jam. 1. 20.

Seventhly, what injury
 to the very Workers of In-
 quity whose bloody hands
 are by you strengthened? for
 as in some cases we are said
 to Tempt the Tempter, to
 tempt us; so may wee, in
 this case, be too truly said
 to tempt the Destroyers to
 destroy us; Who perhaps
 would have little courage
 to set upon Us, but that they
 find Us setting upon one ano-
 ther. For whom might
 there be any plea in the
 great day, I am verily per-

swaded, it would bee this;
 'Lord! thou chargest Us
 'with the blood of thy Dis-
 'ciples; but thou didst tell
 'Us that wee should hereby
 'know men to bee thy Disci-
 'ples, by their loving one a-
 'nother, Joh. 13.35. And
 'thou knowest that wee
 'found these out of this thy
 'Livery, and how then
 'should wee know them to
 'bee thine? Their secre-
 'shibboleths, wee knew not,
 'but should have guessed
 'them to be thine, had we
 'found the mark thou gav-
 'est us to know them by, up-
 'on them.

Well, one thing I am af-
 fured of, that though this
 Plea will not justify them,
 it will justify God in mak-

ing

ing them *Scorpions* to you,
whilest you are *Scourges*
to each other.

Cast it seriously with
your selves, O yee Saints!
How can you imagine that
the workers of Iniquity
should take it to be so hai-
nous a sinne to Eat you up,
when they find you Eating
up one another? You are,
or should bee, the *Light* of
the *World*, Mat. 5. 14. but
may not they that walk in
this, by you, walk in Dark-
nesse? the Saints should
walk so by *Rule*, that their
walking should be to others
as a *Rule*; but they, alas!
by breaking their own *Cords*
what occasion do they give
to others, to Cast these cords
quite away from them?

O! how fair and how
 fortified is Jerusalem, that
 City compact together. Psa.
 133.3. They that dwell in
 Unity dwell in safety. Hou-
 ses are first broken and then
 rebuilt. Armyes are first
 routed and then raised. Di-
 uids straying was Sodom
 Temptation. Gen. 34.1. The
 Solitary Traveller is
 soonest set upon; And if a
 ny thing be our Destruction
 it will be our Divisi-
 on. Chellsw. uoy. yd. in
 Wee say Occasion makes
 a Theif, and why not a
 murderer? Oh! Our utter-
 mon finnes in this respect.
 Oh! how formidable might
 wee bee to our enemies
 were wee more gentle to
 our friends? Oh! how fair
 would

would the Moon be (I mean the Church Militant) if it were but clear as the Sunne (the Church triumphant) from these spots? Yea, how terrible would unarmed Saints bee even as an Army with banners had they but a banner amongst them like the Banner over them, viz. Love. And were it so, how great Evils might they prevent the enemies in Doing, and themselves in Suffering?

Cant. 6. 10.

Cant. 4. 2.

Therefore

Finally, Consider what injurie you do your selves, in being so injurious? If you fall out, you do not only provoke the Enemies as I said to fall in, but also you provoke God to let them

in. Which if hee do not,
hee must needs fall in him-
self among you, and buffer
you for buffering one another.
Hath not God spoke in fla-
ming fire often enough of
late against the flaming Con-
tentions of his People? And
may not I truly say, that
for this cause many are
sick, and many sleepe?

Yea for this cause (as
some Master would make
his quarrelling Schollers
whip one another.) doth
the Lord make you scour-
ges each to other, who
would otherwise bee the
greatest delights and meekest
helpes each to other upon
the face of the earth. In
this sense hee that takes the
sword shall perish by the sword
and

and they that bite and devour one another, shall bee devoured one of another; and hee that slayeth a man shall do it (as Lamech said) to his own wounding. Therefore grudge not one against another; Brethren, lest yee bee condemned: behold the Judge standeth before the door, James 5. 9.

Gen. 4. 23

And think moreover with your selves, O Saints! what small cause you have to deal unkindly each by other, whether you consider your present or future state.

I. At present, you are Strangers, and in a strange Land. Your Enemies are many, and you are few, they are strong, and you (as to Num-

Numbers, and humane accounts) are weak your enemies, as you have heard, want nothing but opportunity (not appetite) to eat you up, why then should you eat up one another?

2. And if you can see but a very little before you, and make your future Estate, by faith present; you must all live together hereafter, and why not love together here? You all pretend for the same Country, and why should you fall out by the way? (see Gen. 45: 24.) and if some of you go the farthest way abroad, the more is their trouble, the more are they to be pitied, that do so. Brethren, I am perswaded, were there any

any Room for sorrow after
our entrance into the Joy of
the Lord, and would bee a
principall griefe to us there,
to think how wee have grie-
ued each other here.

Thirdly, *ignominious*

But how may the Peo-
ple of God bee guilty
of biting, and eating up
one another? *Ans.*

First, As Principalls, se-
condly, As Accessories
As Principalls, And
that either

More grossly; When
one Saint stands in anothers
light, or in the way of his
lust, then for the stronger
to eat up the weaker, this
is very sad, yet very pos-
sible,

fible, if the Lord leave the best of men unto themselves, and thus did David eat up Uriah, 2 Sam. 11. 9. or

2 More inwardly, secretly, and most usually by Debates, enuyings, wraths, strifes, backbitings, whisperings, swellings, tumults, 2 Cor. 12. 20. which are too great Violations of the Royall Law of Love for the Sons of Peace, to commit, or the God of Peace to permit in his Household, and do evidently tend in their degree, to their eating up of one another; for, whosoever hateth his Brother is a Murderer, 1 Joh. 3. 15.

2 As Accessories. either
1 By our giving occasion

the son to others, to make a
 prey of those Saints whom
 we least affect, and by pre-
 ying them as Morrells for
 the Teeth of the ungodly by
 minding their Reputations
 by our sinfull Raugas and
 disdainfull . . . interjections :
 Tush t such an one is a
 Presbyterian, or such a one
 an Independent, what do
 you talk of him?

Mat. 5. 32

But if thou slight him
 that art a Brother, what
 wonder though a Deceit
 bite him? But if hee suffer
 through thine occasion, any
 persecution, from an Ish-
 rael; know that thou, the
 Jew, art in danger of
 the Councill, Mat. 5. 23. Oh
 how Patient is the Father
 of Us toward Children? else
 who

who is there of us, but had
been halod & before to this
Councill, for this cause, be
fore this daye.

By taking up a (ground
lesse) reproach against thy
brother (when it lies in the
way) Psal. 15. 3. or by suf
fering any dog to eat up his
turtle, when thou must
deliver it.

The same Commande
ment that forbids thee to Kill,
doth also thee to preserve. And
that, which prohibits thy
bearing of false witness
commands thy true witness
sing in behalf of thy Bro
ther.

Not that I would have
you to justify the wicked
or to plead for any that
pretends to be Guilty, in

ORW

that

that which is evidently un-
just, for in so doing you
expose the whole Generation
of the just, to bee taken up
for the unjust.

See these Puritans will
hold one with another in
fraud, over-reaching, &c.
if one of us, whom they
call the world, had done so
— but now they can make
light of the matter, tis the
mans infirmity, and the
mans honest at heart for all
that.

For as there is nothing
that more hardens the
wicked than the shamefull
miseriages of Professors,
so is there nothing that
more confirms them in such
their obduration, then when
such miseriages are justifi-

ed or at least (which is too
too usuall) extenuated by
their Professors.

Is hee call'd a Brother
1 Cor. 5, 11. that incorrigi-
bly drives a trade of sinne
(for I speak chiefly to that
case) excuse him not, least
thou seem like unto him
excuse him not, least thou
accuse thy self, and give oc-
casion to others to accuse the
whole brother-hood as like
unto him.

Nor would I have you
in all cases, to condemn
your own Innocence, by your
silence; for certain it is, that
hee that ought to vindicate
his Brother, may vindicate
himself from evident inju-
ries, and false Aspersions
especially when the Gospell

reproached in his Re-
proaches; and the Name of
God is blasphemed, in the
offerings of his Name.

But it is so hard for us to
be competent Judges when
we are Parties, and when
we strive, to strive lawfully,
that ordinarily it is best for
us not to strive at all; and
then we are surest not to
strive amiss.

fourthly,

And now finally, I to
direct you; supposing
your Judgements deeply
convicted of the sinfullnesse
of the sin of eating up one
another, your hearts hum-
bled, and your souls imbu-
red in the sense of it--

That you that are the
Children

Children of God should be
 so far complexioned like the
 whose Father is the Mar-
 yer, the Destroyer, the ac-
 ser of the Brethren.

That you that are the
 Ransomed of Christ
 should yet be yoked in
 tane Plough with the
 hors of Iniquity.

That you that are
 sealed of the Spirit, should
 bee thus far carnall, and
 your very wisdom, which
 you pretend comes from
 above, bee, as James calls it,
 earthly, sensually, yea, and
 devilish.

Cha. 3. 15.

That you that profess the
 Gospel should bee scandal-
 to the Gospel, and be a shame
 to that which you count
 glory to you.

Tha

That you that are of the
little little flock, should bee
Dogs to the flock; and you
that are of Gods household,
fire-brands to his house.

That you that should be
Healers, are Biters; and
you that should bee repai-
ers of Branches, are Devour-
ers.

That you that should bee
the Light of the World, walk
your selves in Darknesse, as
John saith, every man doth
that hateth his Brother.

That you should prepare
stripes for your own backs by
laying stripes on your fellow-
servants.

That you who travail
in one way, and to one Rest
should bite and eat up one
another by the way, be-
cause

1 Joh. 2. 10.

cause you go not every one
in one Path.

That you should take up
or lay down groundlesse and
sinfull Reproaches against
each other.

That you should secretly
grudge at each others goods
or seek each others harm,
or lay stumbling blocks be-
fore each other; that each
that falleth might bee a
step to other to rise by.

In a word.

That you should hatch
the Viperous brood of the
Old Serpent; and distance
your selves at his word of
command, and make much
of his Ministers, for set-
ting you together by the
ears, and help the Dividers
to make such deep furrows

on each others backs, which
hee could never do, except
hee ploughed with each o-
thers Heifer,

Perferring your private
Phant'sie, Lust, or Lucre
before the publique Peace
and weal of the Church of
Christ.

And especially that, in
doing all or any of this,
any of you should think
that hee hath done God good
service:

Oh! What cause of sor-
row? shame? blushing? yea
bleeding before the Lord is
here? Oh! how might
Rivers of tears runne down
our faces, to wash away
the blood that runnes down
the faces of our brethren;
where we have set the print

G

of

of our Teeth and Naites?

Let us this day call in our Troopes of Passions that wee have sent abroad to burn and kill our Brethren; O wee want them to curbe the Mutineers in our own bowells, were they themselves but well disciplin'd. Let mee tell thee there is none in the world that thou hast cause to look so discontentedly on, or to deal so unkindly with as thine own heart: There is none that hath done, none that can do thee so much injurie, there is none that so much deserves thine Ire.

This heart is that old enemy of thine, that froward piece of flesh call'd the Old Man; which hath so often

among the People of God.

not only bred variance between thee and thy Brother, but distances or estrangements betwixt thee and thy God; and not only provoked thy Christian friend to wrath; but even thy Christ unto fore displeasure.

This heart is that grand enemy of thine that hath ever grudged at thy greatest good, and hath done more to the hindring of thee from and in the enjoying God thy chief good, than all the world beside. Injuries from Enemies, unkindnesses from Friends, yea even temptations and assaults, and buffetings from Satan himself, have oft driven thee the sooner and the nearer to God; but thine evil, evil

Heb. 3. 12. heart of unbelief is that which hath made thee to depart from the living God

This heart is that secret and close enemy of thine that can follow thee where thy quarrelling friend comes not at thee, into thy Closet and secret Chamber and there disturb and interrupt thee, which being an enemy unto thee, and yet within thee, O! how great is the mischief that it is able to do thee?

This heart is that continual adversary of thine, that dogs thee from duty to duty, from day to day, breeding thy disquiet in all places, and at all times, when thou mightest retire from an inurious world, and forward

ward friend, how hard a thing is it to recede from an injurious and froward heart?

And were wee but once angry, as wee should bee, with our own hearts for sinne; wee should better know how to bee Angry with our Brother, and yet not sinne, Ephe. 4. 26. and having first pull'd the beam out of our own eyes, should see the more clearly to pluck the Mote out of our Brothers eye, Mat. 7. 5.

If therefore thy wrath hath been thy weapon wherewith thou hast wounded thy Brother; the right salving of thy weapon may (in this case) be some cure to his wound: this is

the allowable weapon-sal-
ving; If thy Passions were
healed, others would not be
so soon harmed by them; or
if harmed, sooner healed.

Art thou then Irascible?
bee well advised before
thou spare any of thine anger
to thy Brother, be sure thou
serve well thine own turn
first; Bee angry with thy
self, and bee wroth with thy
Sin; Yea particularly bee
angry with thine anger for
gadding abroad like Dinah,
when had it been a good
Housewife, it would have
found work enough at home.

Hast thou been a Troubler
of other Saints? be thou
troubled this day; or a sad-
ner of others? bee thou sad.
Hath self in thee taken re-
venge

venge on thy Brother? take thou then revenge on thy self this day; Or hast had Indignation against other the People of God? have Indignation therefore against thy self. Mortifie the lusts that have murdered thy Brother; Thine eye that hath looked enviously or scornfully on him, though thy right eye, pluck out; The hand that hath smitten him, though thy right hand, cut off; And the foot that hath been swift to shed his blood, though thy right foot, cut off also, and cast it from thee, for it is profitable for thee that these should perish, and not that thou shouldest bee cast into Hell; And if thou hast been angry with thy Brother

Mark. 9.
43, 45, 47.

Matth. 5.
29, 30.

without a cause? say not any more that thou doest well to bee angry.

1 But the more special prescriptions for the cure of the Saints contentions are these three.

1 Labour to get much of the Spirit of Christ into thine heart. Let the same Spirit that descended on him (*like a Dove Mat. 3. 16.*) dwell in thee. This is the prime Direction which the Apostle adds to that very caution which wee have been treating of, Gal. 5. 16. This I say then, walk in the Spirit and you shall not fullfill the lust of the flesh; What lust? i. e. the lust (mentioned in the preceding verse) of biting and devouring one another. There

There are that attribute their *fellnesse* (as themselves call it) to the Spirit; But to *what Spirit* it belongs, *ipsi viderint*; for the fruit of Gods Spirit is love, Joy, Peace, long suffering, Gentlenesse, Goodnesse, Faith. Meeknesse, Temperance, against such there is no law, Gal. 5. 22, 23.

Whereas Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, and such like are the manifest lusts of the flesh, verses 19, 20, 21.

Especially labour to be rich in those two special graces of the Spirit, which I mention in opposition to Covetousnesse and Pride, the

forementioned inward and Principall causes of our bittings of one another.

In the contempt of the World. Oh! this were an healing grace indeed; were wee more violent in taking Heaven, wee should bee less violent in taking Earth. Did wee, as wee should, condemn the World; wee should not, as wee do, contend for the World.

Meethinks I might tell you of one Salve that would heal most of your sores, would you go to the price of it. You all pretend to bee Abrahams Childzen; but will you make use of your Fathers receipt? it is an excellent good one, yet too good for you to hear of, unless

unlesse you will make use of it.

You know Abraham was every way a better man than Lot; yet seeks to Lot for peace (when it had been manners for Lot to have sought to his Unkle Abraham) Gen. 13. 8. Yea prays for peace: yea bids so fair for it, that I am perswaded, there are few Lots, that you deal with, so forward, but you might buy your peace at Abrahams price, ver. 9. Is not the whole land before thee? If thou wilt take the right hand, I will go to the left, if thou wilt go to the left I will take the right, only let there bee no strife between mee and thee, for we are brethren.

As

As one, with whom I have sometime travailed, who used to ask whom he met on the Road, *will you not out of the way?* If the Answer were, No; his reply used to bee, *Then I will.*

2 In the Contempt of self. The Apostle joyns these two together, Rom. 12. 16, 17. *Be not wise in your own eyes, Recompence to no man evill for evill. And mind not high things, but condescend to men of low estate.*

Therefore that nothing bee done through strife, in lowlineffe of mind let each esteeme other better then themselves, Phil. 2. 3.

Shall the taller brother (that so counts himself)
put

put his *shorter brother* upon the *Rack* because hee is not of his *own size*? what *proud Tyrants* are wee that must suite the *length* of every *Lodger* to our *own bed*? what *froward Children* that fling away, and will agree in *nothing*, because we cannot agree in *every thing*.

I remember the Lord's *ushers* in the mention of an *Indeavour* to keep the *Unity of the Spirit in the Bond of Peace*, with the *forbearing of one another in Love*. As if all *Attempts* about the former were in *vain* without *resolvednesse* in the latter.

Ephes. 4. 3.
vers. 2.

And who are wee that wee should pretend to bee the *only Men* of Gods *Coun-*

2 Chron.
18. 23.

Counsell? or that the secret of the Lord is with us only? or that wee should chide or smite our dissenting Brethren, as Zedekiah did Micaiah, with an which way went the Spirit of God from us to speak unto you?

Thinkest thou that the Lord hath revealed more in one point to thee, than to another; and why not as well more to another in some other point than to thee? why shouldest thou then desire that every one should yeeld unto thee in every thing?

Nay who is there of you that in every thing would bee bound to his own Apprehensions and Opinions some years ago?

Nay

Nay, who that is any
whit sensible of his own Ig-
norance (which who is not,
is of all men the most Ig-
norant, and therefore least
fit to bee followed) that
dares say that hee hath got
away all the Truth from
the Dissenters; that they, or
any of them are wholly
wrong, and he and his Ap-
prehensions wholly right?
doth hee not rather say, so
judge I, at present, and so I
do; but if you shew mee a
clearer light, or more excel-
lent way, that I shall, by the
grace of God, follow.

Blessed bee the Lord in
things most needfull, wee
have Faith; and certain
(though not full) know-
ledge; which if any, though

an

Gal. 1. 8. *an Angel from Heaven*
 would have from us, wee
 may strive, and strive law-
 fully, shewing our valour
 for the Truth; and contend,
 and contend earnestly; and
 rebuke, and rebuke ($\alpha\pi\omicron\tau\omicron\delta\omicron\mu\omicron\varsigma$) cuttingly; But oh! how
 woefully do wee confound
 Matters of Opinion with
 things of faith? and con-
 tend for tithing, &c. whilst
 wee (almost) let the weigh-
 tier things, of the Gospell,
 go?

Christians, I would not
 have you prostitute your
 Principles to any under
 Heaven, being first sure
 that they are Principles of
 the Doctrines of Christ,
 wherein I warn you again
 that you bee first sure; yet
 may

may you, in Humili-
tie, prostrate your selves;
And where you cannot pre-
fer their way (whom you
know to bee godly) prefer
their persons: and where you
cannot conquer by cleareness
of light, bee sure you over-
come your Antagonist by
fervencie of Love; shewing
that Divine Prowesse which
the World calls Cowardise,
vize Better is the slow to an-
ger, than the Mighty, and
hee that rules his Spirit, than
hee that takes a City.

Pro. 16. 32.

They say that Lon-
don Bridge is built upon
wool-sacks, and surely if
there bee any passablenesse
from the one side to the o-
ther of dissenting Saints, the
basis of such Bridge must be
laid


laid in that Lenity that James calls the meeknesse of wisdom, Chap. 3. 13.

Secondly, That there may bee no Schisme in the body of Christ, let the Members have the same Care One for Another, 1 Cor. 12. 25. And look not every man on his own things, but every man on the things of others, Phil. 2. 4. Let each burn when other is offended, 2 Cor. 11. 29. Let each promote and rejoyce in others Good, 1 Cor. 12. 26. so shall you keep extinct those sparks of jealousy that are usually the first kindlers of the flames of Contention.

Lastly; In opposition to Satans Dividing Design, Study, O Saints! Uniting

Princi-

Principles. Yea let the necessity of Unity bee one of the prime Principles you study.

Indeed the Pleasurtnesse and beauty of this Concord is most worthy your study, which the Psalmist calls Others (whilest himself breaks out into the admiration of it) to behold Psa. 133. 1. Behold how good and pleasant a thing it is, for Brethren to dwell together in Unity. The Hebrew hath an Emphasis  even together.

But, to the Psalmists. *Quam bonum? Quam jucundum?* Let mee adde *Quam necessariam?* Christians, Contemplate the necessity of Unity, that may

may force you thereunto, if its beauty do not Ravish you.

Its Necessity in respect of your Calling which is unto Peace, 1 Cor. 7. 13. And of Gods Command, Be at Peace amongst your selves, 1 Thes. 5. 13. In respect of your expectation of the accomplishment of many most sweet promises (such as that Isai. 11. 13. and 66. 12.) And its naturall Connexion to the promises even of Love and Peace from God himself, 2 Cor. 11. 13. Bee of one mind, live in Peace, and the God of Love and Peace shall bee with you. Its necessity as a Token to others, that you are Citizens of S- A- L- E- M and his Disciples who

Joh. 13.
35.

who hath said, all thy children shall bee **TAUGHT** of God, and great shall bee the **PEACE** of thy Children, *Isay. 54. 15.* Its Necessity as a Conviction unto others, that the Gospell is a Gospell not of Discord, but of **PEACE**, *Eph. 6. 15.* and that God is the Author not of Confusion, but of **PEACE** in all the Churches of the Saints *1 Cor. 14. 33.* and finally, Its necessity as an Evidence to your selves, that the **PEACE** of God rules in your hearts and that, notwithstanding your Imperfections, you can yet find that you have, put on Charity which is the bond of perfection, *Col. 3. 14, 15.* and seeing that you love one another not in word,

word but in truth and in deeds
 may hereby know that you
 are of the truth and assure
 your hearts before God, 1 Jo.
 3. 18. 19. But if a man say, I
 love God, and hateth his bro-
 ther; hee is a Liar, for hee
 that loveth not his Brother
 whom hee hath seen, how can
 hee love God whom hee hath
 not seen? 1 Joh. 4. 20.

It is not of absolute ne-
 cessity, however eager you
 may bee for one or other.
 It is not, I say, indispen-
 sably necessary to your going
 to Heaven, that you bee
 Presbyterians, Congregation-
 al, &c. But your living
 in love is necessary; If any
 shall conclude that another
 that is none of his party, is
 therefore none of Christs Bo-

dy; If that man himself
make a shift to get to Hea-
ven, and there meet the o-
ther; I dare say it will not
there go against his con-
science to call him Brother.
Whosoever then is right or
wrong in point of Judge-
ment; sure I am that every
one is wrong that is not
right in point of Love; for
Love that worketh no ill to its
Neighbour, is the full filling
of the Law, Rom. 13. 11.

You must therefore bee
of one heart, where you can-
not bee of one mind, which
that you may bee, know;

That it is not possible for
Saints to differ in so great
things as wherein they agree,
yea wherein they must
needs agree, or cannot bee
Saints.

Saints. In Fundamentalls they agree; in Circumstantialls they differ; It may bee they differ in Paul or Cephas, but they agree in Christ.

Their Body is One, their Spirit One, their Hope One, their Lord One, their Faith One, their Baptisme (at least that of the Spirit, and with fire) One, their God and Father, One; who is above them, and through them all, and in them all, Ephes. 4, 5, 6.

And now in finall opposition to Satans Dividing Design, bee sure you adde to the studie of uniting Principles, your utmost Endeavours after union.

O! Let not your practi

ses in this contradict your prayers; I perswade myself there is no man, that knows what prayer means, but prays to this effect, that God would send forth an *healing Spirit*; but where is the Magistrate, the Minister, the Christian that is an *Healer* indeed? *Seek Peace and ensue it*, saith the Apostle, 1 Pet. 3. 11. joyning both these together, which wee, it seems, are too prone to put asunder. Do wee then *seek Peace* by our *Prayers*? let us *ensue it* by *endeavour*. Do wee beg the *coming of the Kingdome of Christ*? let us approve ourselves to bee not faint well-wishers thereunto, but industrious in the promotion

H tion

Isa. 9. 7.

tion thereof, as much as in
us lyes, of the increase of the
Peace of which, there shall be
no end.

Christians, you see that
you agree together in the
most, and the greatest, and
best things, And therefore
get together, and pray toge-
ther, and communicate toge-
ther in what you may, if
you cannot in all things.

And bee sure you do not
differ wherein you agree;
or fall out for Words, where
in things you accord; or for
will, whereas you agree
in Judgement.

But if any man (that is ho-
nest) bee indeed otherwise
minded (then thou art,
wherein thou art right) God
shall reveal even this unto
him;

him, Phil. 3. 15. Nevertheless whereto we have already attained, let us walk by the same Rule, let us mind the same thing, verse 16.

Oh! What a Nurse to Union is Christian Communion? Satan is more aware of this than wee; hence it is that hee so earnestly endeavours that wee should forsake the Assembling of ourselves together, and that the manner of some is, as hee would have it, Heb. 10. 25.

It may bee by that time differing Saints have gone a mile together, they may go two. And though two cannot well walk together except they bee reconciled, yet except they come together, how should they be re-

conciled? And Oh! how sweetly have I seen and felt Saints of differing apprehensions, as to some things in Discipline, when One in Duty, inter-mingle their very souls, whilest they have inter-mingled their Prayers? And what wonder? since there is but one prayer-making spirit in them all.

Variance is an hindrance, as Peter observes, unto joint Prayer; 1 Pet. 3. 7. And why may not joint-prayer bee as well an healer of variance? I verily think it is scarce possible for two that are truly gracious, though in opinion various, to set themselves to pray together, but they must needs love together

gether, which love will last
when the prayer is ended.
It Saints that *complain* most
of one another, and *strive*
most when they are asun-
der, would but *complain* to-
gether to the Lord of them-
selves, and *strive* together in
Prayer; these latter and bet-
ter *Complainings* and *striv-*
ings would be of farre more
force to put out the other,
then the Sunne is of, to put
out the fire.

Rom. 15.
30.

But alas! Instead of tak-
ing this course, have wee
not rather been *watching*
for one anothers *haltings*,
while God hath been *wait-*
ing for all our *healings*? God
hath spared us, but we have
not spared one another. God
hath had patience with us,

H 3 but

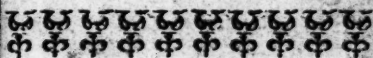
but wee have not been patient towards each other: and hath taken us at the best, when we have been taking one another at the worst.

But is it not enough, and too much, that the World envies us, and the Wicked vex us? Oh! when shall it once bee, that the envy of Ephraim shall depart, and the adversaries of Judah bee cut off, that Ephraim shall no more envy Judah, nor Judah any more vex Ephraim.

That this Day may come,

Come Lord Jesus; yea, come quickly.

FINIS.



Reader, The Principal errat's that occur are these.

ERRATA.

PAge 2. Line 7. for put r. up, p.
77. fo paroxisme r. paroxysm.

Some few mis-pointings there are, that may favourably bee passed over, as not much hindring the sense.



The Principal of
the School are those

ERRATA.

Some few misprints
there are that may have
escaped the press, as
not much hindering the



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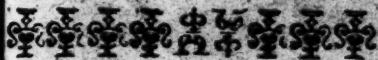
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There is extant by the
same Author,

A Scripture-Map of the
Wildernesse of Sin,
and way to Canaan, or the
Sinners way to the Saints
Rest, largely discovering
the lost estate of sinners.
And the necessity of Lean-
ing upon Christ alone as a
Saviour.

Being the breif summe
of 64 Lecture-Sermons
preached at *Sudbury* in
Suffolk, upon *Cant. 8.5.*

